

Fundamentals: Issues and Texts

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Program of Study

The Fundamentals program is designed to enable interested students to concentrate on certain fundamental questions of human existence and certain fundamental books that articulate and speak to these questions. It seeks to foster precise and thoughtful pursuit of basic questions by means of (1) rigorous training in the interpretation of important texts, supported by (2) extensive training in at least one foreign language, and by (3) the acquisition of the knowledge, approaches, and skills of conventional disciplines: historical, religious, literary, scientific, political, and philosophical. By focusing on basic issues and texts, it offers an alternative to the more disciplinary and methodological emphases of other undergraduate programs.

Rationale. There are fundamental *questions* that any thoughtful human being must seriously confront sooner or later, for example, Socrates' "What is?" questions: What is man? What is god? What is justice? or, alternatively but similarly, Kant's questions: What can I know? What ought I do? What may I hope? Such questions and others like them are often raised in the general education courses, not only in humanities and social sciences but also in the physical and biological sciences. Some students, engaged by such fundamental questions, wish to continue to explore them more thoroughly and deeply. This program enables these students to concentrate on basic questions and seeks to provide them with the wherewithal to address them on a high level.

That wherewithal is to be found in the fundamental or classic *texts* (literary, philosophic, religious, historical, and scientific) in which the greatest minds and teachers articulate and examine the basic questions, often in different and competing ways. These books are both timeless and timely; they not only illuminate the persisting questions of human existence but also speak to our contemporary concerns, especially as they are both the originators and the most exacting critics of our current opinions. Accordingly, these texts serve best not as authorities but as friends who present us with rich alternatives at the highest level and hence with the most provocative material for reflection.

This program emphasizes the direct and firsthand experience and knowledge of major texts, read and reread and reread again. Because they are difficult and complex, only a small number of such works can be studied. Yet the program assumes that intensively studying a profound work and incorporating it into one's thought and imagination prepares one for reading any important book or reflecting on any important question. Read rapidly, such books are merely assimilated into preexisting experience and opinions; read intensively, they can transform and deepen experience and thought.

But studying fundamental texts is, by itself, not enough. Even to understand the texts themselves, *supporting studies and training* are necessary: a solid foundation in at least one foreign language and in disciplines and subject matters pertinent to the student's main questions are essential parts of the concentration program. Knowledge of the historical contexts out of which certain problems emerged or in which authors wrote; knowledge of specific subject matters and methods; knowledge of the language in which a text was originally written, as well as an understanding of the shape a given language imparts to a given author or language as such to thought as such; fundamental skills of analysis, gathering evidence, reasoning, and criticism; different approaches and perspectives of conventional disciplines. All these are integral parts of the educational task.

Individual Program Design. Genuine questions cannot be given to a student; they must arise from within. For this reason, a set curriculum is not imposed upon the student. It must answer to his interests and concerns, and begin from what is primary for him. One student may be exercised about questions of war and peace, another about the nature of man, a third about science and religion, a fourth about freedom and determinism, a fifth about distributive justice. Through close work with a suitably chosen faculty adviser, the choice of texts, text courses, and supporting courses for each student is worked out in relation to such beginning and developing concerns. Beginning with a student's questions and interests does not, however, imply an absence of standards or rigor; this program is most demanding.

Application to the Program. Students should apply in the Spring Quarter of their first year to enter the program in their second year; the goals and requirements of the program are best met if students spend three years in the concentration. Applications may, however, be made during the second year as well. Each student is interviewed and counseled in order to discover those students whose interests and intellectual commitments would seem to be best served by this program. Students are admitted on the basis of the application statement, interviews, and previous performance.

Program Requirements

A. Course Requirements.

1. *Required Introductory Sequence (2).* A two-quarter sequence, open to second- and third-year students, serves as the introduction to the concentration. It sets a standard and a tone for the program as a whole by showing how texts can be read to illuminate fundamental questions. Each course in the sequence is taught by a different faculty member; each course is devoted to the close reading of one or at most two texts, chosen because they illuminate the great questions and powerfully present important and competing answers, and because they might contain the truth about, for example, nature, the soul, community, art, or the best way to live. Students should learn a variety of ways in which a text can respond to their concerns and questions and can compel consideration of its own questions and concerns.

2. *Elected Text Courses (6)*. The central activity of the concentration is the study and learning of *six* classic texts. Late in the second year, each student, with the help of a faculty adviser, begins to develop a list of six texts. The list grows gradually during the following year; a final list of six should be established early in the fourth year. This list should contain fundamental works in the area of the student's primary interest, but should include works which look at that interest from diverse perspectives. The texts selected are usually studied in seminar courses offered by the faculty of the program or in courses cross-listed or approved for these purposes. Some books may, however, be prepared in reading courses or tutorials (independent study), if appropriate. Students write term papers in each of their text courses. These are carefully and thoroughly criticized by the responsible faculty members. The books taught come from a variety of times and places, East and West, and the selections reflect both the judgments and preferences of the faculty and the different interests and concerns of the students. Normally, six text courses are required for the degree (in addition to the introductory sequence). At the end of the fourth year, students take a Fundamentals examination on the books they have selected (consult following section on Fundamentals Examination).
 3. *Foreign Language (6)*. Each student in the program is expected to achieve a level of competence in a foreign language sufficient to enable him to study in the original language (other than English) one of the texts on his examination list. Achieving the necessary competence ordinarily requires two years (i.e., one year beyond the College language requirement) of formal language instruction (with an average grade of *B-* or higher) or its equivalent. In addition, each student must show that he has in fact used foreign language skills in studying one of the fundamental texts. In some cases, a student who has successfully completed at least one year of formal language instruction may arrange to study his chosen text in a tutorial or reading course with a member of the faculty, thereby concurrently developing further his language competence, and may petition to have such work count toward the fulfillment of the foreign language requirement.
 4. *Elected Supporting Courses (4)*. Appropriate courses in relevant disciplines and subject matters are selected with the help of the advisers.
 5. *Electives*. Please refer to the Four-Year Curriculum section, under the Sample Programs heading (consult following section on Sample Programs).
- B. The Junior Paper.** The junior paper occupies a unique and highly important place in the program because it provides the only opportunity for the student to *originate and formulate* a serious inquiry into an important issue arising out of his work and to pursue the inquiry extensively and in depth in a paper of about twenty to twenty-five pages. At every stage in the preparation of the paper, the student is expected to work closely with his faculty adviser. Normally, students elect to register for one course of independent study in the quarter in which they write

and rewrite the paper. Acceptance of a successful junior paper is a prerequisite for admission to the senior year of the program.

- C. Fundamentals Examination.** Sometime in the Spring Quarter of the senior year, each student is examined on the six fundamental texts he has chosen. Preparation for this examination allows students to review and integrate their full course of study. During a three-day period, students write two substantial essays on questions designed for them by the associated faculty. The examination has a pedagogical intention, more than a qualifying one. Its purpose is to allow students to demonstrate how they have related and integrated their questions, texts, and disciplinary studies.

Summary of Requirements

College Language Requirement	<i>demonstrated competence in a foreign language equivalent to one year of college-level study</i>	
Concentration	3	courses in a second-year foreign language†
	2	introductory courses
	6	elected text courses
	4	elected supporting courses
	–	junior paper
	–	Fundamentals examination
	15	

† Credit may be granted by examination.

Grading, Transcripts, and Recommendations. The independent study leading to the junior paper (NCDV 29900) is best evaluated in faculty statements on the nature and the quality of the work. In support of the independent study grade of *Pass*, both the faculty supervisor and the second reader of the paper are asked to submit such statements to student files maintained in the Office of the New Collegiate Division. Other independent study courses may be taken on a *Pass/No Pass* basis (NCDV 29900) or for a quality grade (NCDV 29700); students must write a term paper for any independent study courses taken for a quality grade. Students should request statements of reference from faculty with whom they have worked in all their independent study courses.

At the student's request, the registrar can include the following statement with each transcript:

The New Collegiate Division works with a small, selected group of students. There is less emphasis on letter grades than in other Collegiate Divisions and greater emphasis on independent work (NCDV 29900), including substantial papers submitted at the end of the junior and senior years. Students do some substantial portion of their work in close association with a tutor or tutors, and this work is graded *Pass/No Pass* only. Grades are supplemented with qualitative statements available from the Master, New Collegiate Division, The University of Chicago, 5811 South Ellis Avenue, Chicago, Illinois 60637.

Honors. Honors are awarded by the Fundamentals faculty to students who have performed with distinction in the program. Special attention is paid to both the junior paper and the senior examination. In addition, honors depend on the student's grades, especially in the concentration; a 3.25 grade point average is roughly the floor, but because some course work may be ungraded, the grade point average standard cannot be stated precisely.

Advising. Each student has his own faculty adviser, a member in the program chosen from those with whom the student works most closely. The adviser closely monitors the student's choice of texts, courses, and language studies, allowing for the gradual development of a fitting and coherent program. The faculty adviser supervises and is one of the readers of the junior paper and is responsible for approving the final list of texts for the Fundamentals examination. The program coordinator is available for advice and consultation on all aspects of every student's program.

Sample Programs. The following sample programs show, first, a plan of a four-year curriculum, locating the concentration in the context of Collegiate requirements, and, second, illustrative courses of study *within* the concentration itself, indicating possible ways of connecting fundamental questions and interests to both basic texts and standard courses. *These programs are merely for the purpose of illustration; many, many other variations would be possible.*

Four-Year Sample Curriculum. Courses that meet College general education requirements are labeled (GE). Courses that are underlined fulfill requirements of the Fundamentals concentration. The Fundamentals concentration program comprises fifteen courses, over and above the fifteen courses constituting the College-wide general education requirement. Yet of these fifteen concentration courses, only five are true requirements, that is, fixed courses that must be taken and, usually, at a prescribed time: the two-quarter introductory sequence is strictly required and prescribed for the student's first year in the program and, in most cases, a second year of foreign language study (in the language of one's choice) is also prescribed. All the remaining ten courses (text and supporting courses) are truly elective, and are freely chosen by the student with advice from his faculty adviser. A student interested in Fundamentals is well advised to take Humanities and a language in the first year.

First year

Humanities (GE)	3
Social Sciences (GE)	3
Physical Sciences or Biological Sciences or Mathematics (GE)	3
Foreign Language I	<u>3</u>
Subtotal	12

Second year

<u>Introductory Fundamentals Sequence</u>	2
Physical Sciences or Biological Sciences or Mathematics (GE)	3
<u>Foreign Language II</u>	3
Civilization Sequence (GE)	3
Text Course	<u>1</u>
Subtotal	12

Third year

<u>Text Courses</u>	3
<u>Supporting Courses</u>	2
Musical, Visual, or Dramatic Arts (GE)	1
Electives*	<u>3</u>
Subtotal	9

Fourth year

<u>Text Courses</u>	2
<u>Supporting Courses</u>	2
Electives*	<u>5</u>
Subtotal	9

Total 42

* Normally students take one unit of independent study to write the junior paper and another to prepare for the Fundamentals examination.

Questions, Texts, and Supporting Courses. All Fundamentals students, working with their advisers, develop their own program of study. Since students come to Fundamentals with diverse questions, they naturally have diverse programs. The following programs completed by Fundamentals students may serve as examples of study in the concentration.

One student asked the question, "How does telling a story shape a life?" She studied Homer's *Odyssey*, Augustine's *Confessions*, Shakespeare's *The Winter's Tale*, Goethe's *Autobiography*, Saint Teresa's *Life*, and the *Bhagavad-Gita*, and studied in supporting courses, Reading and Writing Poetry (Fundamentals), Myth and Literature (German), Autobiography and Confession (Divinity School), and Comparative Approaches to Psychotherapy (Psychology).

A second student asked a question about the ethics of violence, "Is there a just war?" He read Thucydides' *Peloponnesian War*, Aristotle's *Ethics*, the Sermon on the Mount from the Gospel of Matthew, the *Bhagavad-Gita*, Machiavelli's *The Prince*, and Weber's "Politics as a Vocation," and studied in supporting courses World War II (History), The Military and Militarism (Sociology), Introduction to Indian Philosophical Thought (South Asian Languages and Civilizations), and Introduction to the New Testament (Early Christian Literature).

A third Fundamentals student investigated the question, “Is the family a natural or a cultural institution?” His texts were Genesis, Homer’s *Odyssey*, Aristotle’s *Politics*, Aristophanes’ *Clouds*, Sophocles’ *Antigone*, and Rousseau’s *Emile*. In supporting courses, he studied The Family (Sociology), Men and Women: A Literary Perspective (Fundamentals), Political Philosophy of Locke (Political Science), and Sophocles (Greek).

A fourth student, interested in natural right and natural law, read Genesis, Plato’s *Republic*, Aristotle’s *Ethics*, Rousseau’s *Second Discourse*, Montesquieu’s *Spirit of the Laws*, and the *Federalist Papers*. In supporting courses, he studied Machiavelli to Locke, Rousseau to Weber, and the Political Philosophy of Plato (all Political Science).

A fifth asked the question, “What is marriage?” and concentrated on these texts: Genesis, Homer’s *Odyssey*, Sophocles’ *Antigone*, Shakespeare’s *Antony and Cleopatra*, Austen’s *Pride and Prejudice*, and Goethe’s *Elective Affinities*, and took, as supporting courses, Contemporary Ethical Theory (Philosophy), History of American Women (History), The Family (Sociology), and Sex Roles and Society (Psychology).

These programs indicate the diversity of issues and books Fundamentals represents. They are intended to suggest the cohesion of the individual program’s texts and supporting courses within the context of a broad question. Obviously, many, many other programs could be devised.

Activities of Graduates. The Fundamentals program serves the purposes of liberal education, regarded as an end in itself, and offers no specific pre-professional training. Yet Fundamentals graduates have successfully prepared for careers in the professions and in scholarship. Some are now pursuing work in law, medicine, journalism, ministry, government service, business, veterinary medicine, and secondary school teaching. Others have gone on to graduate schools in numerous fields, including classics, English, comparative literature, Slavic, history, philosophy, social thought, theology, religious studies, clinical psychology, political science, development economics, mathematics, film studies, and education.

Faculty

The faculty of the Fundamentals program comprises humanists and social scientists, representing interests and competencies in both the East and the West and scholarship in matters ancient and modern. This diversity and pluralism exists within a common agreement about the primacy of fundamental questions and the centrality of important books and reading them well. The intention is for the students to see a variety of serious men and women presenting their approach to and understanding of books which they love, which they know well, and which are central to their ongoing concerns. The members of the Fundamentals faculty are

E. Asmis, B. Cohler, W. Doniger, C. Fasolt, C. Gray, A. Kass, L. Kass, J. Lear, M. Lilla, J. MacAloon, S. Meredith, W. Olmsted, J. Redfield, W. Schweiker, J. Z. Smith, N. Tarcov, C. von Nolcken, K. Weintraub

Courses

Fundamentals: Issues and Texts (FNDL)

Courses preceded by an asterisk () will be part of the required introductory sequence in 2003-04.*

20700. Aquinas on God, Being, and Evil. This course considers selections from Saint Thomas Aquinas's *Summa Theologica*. Topics include whether God exists; the relations between God, existence, and the real; and the origin and nature of evil. *S. Meredith. Winter.*

20901. The Poetry and Prose of W. H. Auden. The course is devoted to a close reading of selected poems and essays by W. H. Auden. *M. Lilla, M. Strand. Spring.*

21300. James Joyce's *Ulysses*. Among the themes considered by this course are the problems of exile, homelessness, and nationality; the mysteries of paternity; the mystery of maternity; the meaning of the Return; Joyce's epistemology and his use of dream, fantasy, and hallucination; and Joyce's experimentation and use of language. *S. Meredith. Spring.*

21402. Ovid's *Metamorphoses*. (=CLCV 25000) This course examines in depth Ovid's interlocking tales of transformation. The structure of the work, as well as aspects of narrative, myth and philosophy, are topics of discussion. The course also considers the nachleben of *The Metamorphoses* and its influence on art and literature. Students choose an outside text/art work in which the theme of transformation is key. Reading of books 1 through 3 before the first session is helpful. *L. Behnke. Spring.*

***21901. Homer's *Odyssey*.** *Required of new concentrators, open to others with consent of instructor.* A seminar class that discusses such topics as travel, hospitality, gender, family, friendship, and cunning in the *Odyssey*. *W. Olmsted. Autumn.*

22201. Whitehead: Metaphysics and Ethics. (=RETH 46200) An introduction to Whitehead's metaphysical system, with special attention to its implication for philosophy of religion and philosophical ethics. *F. Gamwell. Autumn.*

***22401. Swift's *Gulliver's Travels*.** *Required of new concentrators.* A close reading with special attention to the problem of the relation between narrator and implied author and the use of fantasy as a way of thinking about reality. We use the Norton Edition, and read some of the critical literature there represented. *J. Redfield. Winter.*

22503. Plato's *Phaedrus*. *PQ: Consent of instructor via jlear@uchicago.edu in preceding Spring Quarter.* A careful reading of Plato's text. *J. Lear, J. Coetzee. Autumn.*

22604. A Philosophical Introduction to Freud and Psychoanalysis. (=HIPS 24501) *PQ: Advanced standing. Open to students from all concentrations.* This course is an introduction to Freud and to the basic ideas of psychoanalytic theory approached from the perspective of certain philosophical concerns. We ask: What is human freedom and why does it matter? What is the nature of human desire, of practical reason? What is happiness and can humans be happy? The central readings are Freud's texts, but there are also selections from philosophical works. *J. Lear. Winter.*

22606. Plato's Symposium. *PQ: Consent of instructor.* This is one of Plato's central texts on Eros. Through a careful reading, the seminar pays close attention not only to the arguments, but to the literary forms in which the arguments are embedded. We are also concerned with the psychological and social dynamics of the participants in the symposium. *J. Lear. Autumn.*

22607. A Philosophical Introduction to Psychoanalysis: Advanced Topics. (=HIPS 24502) *PQ: Consent of instructor and FNDL 22604 or prior equivalent course.* This course pursues further the issues raised in FNDL 22604. We continue reading Freud, but also read other psychoanalytic authors such as Winnicott, Melanie Klein, and Lacan. Topics include the concept of transference, the applicability of psychoanalytic concepts to social and political questions, human destructiveness, and the limits of human happiness. *J. Lear. Spring.*

23000. Hegel's Philosophy of Right. (=HUMA 24700, IMET 36900, LLSO 27500) The course will first focus on "translating"—becoming more familiar with—what is to many the peculiar language of Hegel, a language which has set and still sets the most important boundaries and questions for many thinkers, not merely about politics but also about economics, sociology, and jurisprudence. More importantly, the possible continuing plausibility and relevance of particular arguments and especially the general strategies of Hegel's broad argument will also be explored as far as time and student interest permit. Furthermore, once some comfort with the language is attained, various strategies will be used to guard against the possible bewitchment by what will probably be for many a somewhat new language of thought. *D. Smigelskis. Spring.*

23103. Flaubert's Madame Bovary and Tolstoy's Anna Karenina. (=RUSS 23601/33601) *Madame Bovary* and *Anna Karenina* are without doubt the most important novels in the Western tradition where women are the central characters. In addition, *Madame Bovary* is considered by many to be the pivotal work in which the Western novel became an art form and, as such, the progenitor of the modern novel. *Anna Karenina* is, after *War and Peace*, Tolstoy's greatest novel and, in the view of many, a novel without peer in its portraiture of a woman. We immerse ourselves in these works and, with the help of the form and structure, comprehend what is being said about both women. *E. Wasiolek. Spring.*

23302. Freud and Psychoanalysis: The Lectures and Case Studies. (=HIPS 24401, HUDV 38900, PSYC 28501) This seminar focuses on the nature of the argument constructed by Freud in the *Introductory-New Introductory Series*, including three case studies (Dora, "Rat-Man," Little Hans), and the role of this work for the emergence of psychoanalysis. Each of the major sections of the work is illustrated by study of one of Freud's

case reports. Much of the time is spent in a careful analysis of the text and in the writing of a paper that relates Freud's ideas to topics of particular interest to students. *B. Cohler. Spring.*

23601. Religion, Sex, Politics, and Release in Ancient India. (=HREL 32200, RLST 27300, SALC 25701/35701, SOTH 35600) A study of the four goals of human life (purusharthas) in classical Hinduism with readings in the *Laws of Manu*, the *Kamasutra*, the *Arthashastra*, and the *Upanishads*. Texts in English. *W. Doniger. Winter.*

23700. Constitution of the Community. (=HUMA 23700, IMET 21100, LLSO 21700) Attention is once again being given to how a "we," a community, establishes itself. This interest often assumes that discussion and deliberation will play a, perhaps *the*, major role, and often coincides with the notion that the organization of the community should be through government by discussion. This course will use one major example of the constitution of a community, the United States. Texts of the Declaration of Independence, Articles of Confederation, the "debates" in Philadelphia in 1787 (especially Madison's *Notes*), the ratification conventions (especially the *Federalist*), and the actions in the newly formed Congress, especially the House, will be discussed with special consideration of how what these people do enables fruitful conversation and thus is itself an example of community and the means of establishing and maintaining it as well as to how what was done here can and was extended beyond these times and texts in ways consistent with them. Otherwise put, the course will not be a repetition of the typical "historical," "legal," or "philosophical" interpretations given and uses made of these events and texts. *D. Smigelskis. Winter.*

23803. Durkheim's *Elementary Forms: Classics in the Study of Religion*. (=RLST 27101) A close reading, in its entirety, of Durkheim's foundational text, *Elementary Forms of Religious Life*, along with a brief consideration of some later, representative Durkheimians. *J. Z. Smith. Spring.*

24102. Churchill's *Marlborough*. In composing this biography of his most distinguished ancestor, Winston S. Churchill enlisted his full powers as a political analyst, strategist, historian, and rhetorician. This is an account of political, diplomatic, and military exertions in an age when great individuals made a decisive difference. Since Churchill takes two thousand pages to tell his story, prospective students are well advised to read as much of this work as they can during the preceding summer. *Marlborough* has been reissued in a two-volume paperback edition by the University of Chicago Press. *R. Lerner. Autumn.*

24400. The *Mahabharata* in English Translation. (=HREL 35000, RLST 26800, SALC 20400/48200) A reading of the *Maharabharata* in English translation (van Buitenen, Narasimhan, P. C. Roy, and Doniger), with special attention to issues of mythology, feminism, and theodicy. Text in English. *W. Doniger. Autumn.*

24600. The Radicalism of *Job* and *Ecclesiastes*. (=HUMA 23500, JWSC 23500, NCDV 27700) Both *Job* and *Ecclesiastes* dispute a central doctrine of the Hebrew Bible, namely, the doctrine of retributive justice. Each book argues that a person's fate is not a consequence of his or her religious-moral acts and thus the piety, whatever else it is, must be disinterested. In brief, the

authors of *Job* and *Ecclesiastes*, each in his own way, not only “de-mythologize” but “de-moralize” the world. Theological and philosophical implications are discussed. Texts in English. *H. Moltz. Spring.*

24801. Cervantes’ *Don Quixote*. *M. Lilla. Autumn. Students should have read the text in its entirety before the course begins.*

25500. Austen: *Emma* and *Pride and Prejudice*. (=GNDR 25900, HUMA 21600, IMET 32400, LLSO 22400, SOSC 22400) This course considers two novels by Jane Austen in terms of how they treat gender, class, socioeconomic circumstances, family structure, and geographical places as constraining and facilitating the agency of characters. In responding to change, Austen’s characters bridge differences of class, gender, family history, and geographical place to form friendships and marriages that change their self-understandings and capacities for productive social and personal activities. We discuss Austen’s representations of evolving selves and how they develop or fail to develop growing powers of agency as they respond to historical and socioeconomic circumstances. *W. Olmsted. Winter.*

25601. Plato’s *Apology of Socrates* and *Crito*. (=ISHU 25602) A careful examination of the text of the *Apology* and the *Crito*, paying particular attention to Socrates’ rhetorical strategies, the ways in which he develops his position in both dialogues, and the peculiar fact that the argument of the *Apology* makes it difficult for him to be acquitted whereas the argument of the *Crito*, made only after the fact, would have made this easier. *H. Sinaiko. Spring.*

25700. Chaucer’s *The Canterbury Tales*. (=ENGL 15500) *Prior knowledge of Middle English or of Chaucer’s poetry not required.* We examine Chaucer’s art as revealed in selections from *The Canterbury Tales*. Our primary emphasis is on a close reading of individual tales, although we also pay attention to Chaucer’s sources and to other medieval works providing relevant background. *C. von Nolcken. Spring.*

25702. Nineteenth-Century European Political Thought: Hegel and Marx. (=PLSC 24000) This course examines the work of two key figures in the development of European political theory and philosophy in the aftermath of the French Revolution: Hegel and Marx. We focus on Hegel’s *Philosophy of Right* and Marx’s early critiques of Hegel, although these readings may be supplemented by selections from Hegel’s early political and cultural writings and from his *Phenomenology of Spirit*, as well by some of Marx’s political writings up through the revolutions of 1848. The course does *not* deal with Marx’s mature critique of political economy. *P. Markell. Winter.*

26200. St. Augustine’s *City of God*. (=RLST 25300) *Some background in political/social theory useful.* A close reading of Augustine’s great masterwork with a strong emphasis on his critical deconstruction of the politics, rhetoric, and civic religion of Rome and on the social, political, and cultural implications of his concept of a pilgrim people in their sojourn in the earthly city, a people whose lives are framed by the hope of membership in the eternal city of God. *J. Elshtain. Spring.*

26901. Montaigne's *Essays*. This seminar is devoted to reading the *Essays* in their entirety, with discussions focused on particular chapters. Montaigne, one of the most important political men of sixteenth-century France, was also was one of the first autobiographers, the inventor of the essay, a profound reader of ancient philosophy, and one of the great fountainheads of modern philosophy. In reading him, we concentrate on the themes of philosophy (understood as a way of life), nature, human sociability, and politics, all while paying careful attention to Montaigne's peculiar art of writing and relating his concerns to our own. *B. Storey. Winter.*

27000. *The Brothers Karamazov*. (=HUMA 23300, RUSS 24300) *PQ: Consent of instructor.* Close reading and discussion of the primary text: Dostoevsky's *The Brothers Karamazov* in English translation (Norton Critical Edition). Students are asked to prepare one background reading in advance: Dostoevsky's *Notes from Underground*. The emphasis is on moral, intellectual, and religious issues and, to a lesser extent, on novelistic technique. Text in English. *N. Ingham. Winter.*

27600. Augustine's *Confessions*. (=HUMA 27600) A seminar class that discusses Augustine's *Confessions* and *On Christian Doctrine* in depth. *W. Olmsted. Autumn.*

27700. Aristotle's *Ethics*. (=HUMA 27800, IMET 37700, LLS0 27700) Special attention is given to the problems Aristotle thought important to consider, the sequence in which they are generated, and why such kinds of problems may continue to be worthy of attention. A further focus is the manner in which the *Ethics* is a principled deliberative inquiry meant to eventuate in more sophisticated choices by the readers. *D. Smigelskis. Winter.*

27902. H.D., Freud, and the Poetry of Women (=GRMN 25600, ISHU 27600) A reading of *Tribute to Freud* by the American poet H.D. (Hilda Doolittle, 1886-1961). From this laudation, several threads are spun out that suggest the developmental origins, theoretical status, and effective implications of Freud's much debated ambivalence toward women. Special attention is paid to the implications for Freudian poetology in general and the poetry of women, especially that of H.D. *S. Jaffe. Winter.*

28202. Introduction to the New Testament: Texts and Contexts. (=BIBL 32500, FNDL 28202, NTEC 21000/32500, RLST 12000) This course is an immersion in the texts of the New Testament with the following goals: through careful reading to come to know well some representative pieces of this literature; to gain useful knowledge of the historical, geographical, social, religious, cultural, and political contexts of these texts and the events they relate; to learn the major literary genres represented in the canon (i.e., "gospels," "acts," "letters," "apocalypse") and strategies for reading them; to comprehend the various theological visions to which these texts give expression; and to situate oneself and one's prevailing questions about this material in the history of interpretation. *M. Mitchell. Winter.*

28211. Kierkegaard's *Either/Or*. A consideration of the author's three-fold characterizations of human experience, (according to aesthetic, ethical and religious modes of being) that he calls "stages on life's way" and that others have termed phases or dimensions of human meaning. Readings in this large two-volume work are supplemented by other materials related especially to his description of the aesthetic mode of being. *B. Brown. Autumn.*

29200. Political Philosophy: Spinoza. (=LLSO 21500, PLSC 31200) An inquiry into Spinoza's *Ethics* as a contribution to the foundations of the Enlightenment. *J. Cropsey. Winter.*

29301. Machiavelli's *The Prince*. A reading of *The Prince* supplemented by relevant portions of Machiavelli's *Discourses* and *Florentine Histories*. Themes include princes, peoples, and elites; morality and religion; force and persuasion; war and politics; law and liberty; virtue and fortune; ancient history and modern experience; and theory and practice. *N. Tarcov. Autumn.*

29302. Cyrus and Socrates. An investigation of the two great poles of Xenophon's thought, politics, and philosophy, represented by Cyrus the Great and Socrates. We read Xenophon's *Education of Cyrus*, *Memorabilia*, *Oeconomicus*, and *Symposium*. *N. Tarcov. Spring.*

29400. Zola and Dostoevsky on Crime and Retribution. (=HUMA 24600) This course consists of close reading and discussion of two European classics written independently from each other on similar themes: Zola's *Thérèse Raquin* (1868) and Dostoevsky's *Crime and Punishment* (1866). Both are, in a sense, precursors of the detective novel, except that the criminals rather than the detectives are the protagonists. Both are examples of extreme positions taken on transgression: Zola represents a materialistic, "scientific" view and Dostoevsky a spiritual, Christian view of human behavior. Thus, both represent fundamental texts in expressing these fundamentally opposed points of view. *P. Dembowski. Winter.*